Hadhrat Bilaal Habshi (Radiahallahu Anhu)

Hadhrat Bilaal (Radiahallahu Anhu) is a famous Sahaabah who accepted Islaam in Makkah. When he accepted Islaam, the non-Believers placed great difficulties upon him which he bore with great forbearance in his youth. His father=s name was Rabah and his mothers name Hamamah. The mention of a brother (Khalid) and a Sister (Gafeerah) are also found in the books. His birthplace is Abyssinia and this is why he is known as Habshi.(The old name for Abyssinia is Habsh). He was the slave of a woman in Makkah. This was when he accepted Islaam. The Kaafirs of Makkah perscuted him severely for accepting Islaam. When Hadhrat Abu Bakr (Radiahallahu Anhu) came to know about the pain and anguish which he undrerwent at the hands of the Kuffaar, he bought him and set him free.

Hadhrat Bilaal (Radiahallahu Anhu) was the Muazzin of Nabi (Sallallahu alayhi wasallam). He remained constantly in the assistance of Nabi (Sallallahu alayhi wasallam). He was in charge of the needs of Nabi (Sallallahu alayhi wasallam).

Muhaddith Hakeem (Rahmatullah Alayh) and Hafez Abu Naium (Rahmatullah Alayh) also regarded him as one of the Ashaabe - Suffa.

After he had accepted Islaam, he participated with Nabi (Sallallahu alayhi wasallam) in the battle of Badr and in all other battles. He callaed the Azaan and he was the Muazzin of Masjide Nabawi as long as Nabi (Sallallahu alayhi wasallam) remained in this world . His greatnesss is mentioned in the books of Hadith.

VIRTUE

Nabi (Sallallahu alayhi wasallam) mentioned regarding this true Deen-Religion that four people have exceeded in taking it forward. From amongst the Arabs, I have exceeded in it, and Shuiab (Radiahallahu Anhu) from Rome, Salman (Radiahallahu Anhu) from Persia, and Bilaal (Radiahallahu Anhu) from Abyssinia.

At one time Nabi (Sallallahu alayhi wasallam) asked Hadhrat Bilaal (Radiahallahu Anhu) at the time of Fajr, " Oh Bilaal, Show me one action that you have done after accepting Islaam, whose virtue is above all other actions, because I have heard your footsteps in Jannat. Hadhrat Bilaal (Radiahallahu Anhu) explains that I have not done any action whose virtue is more than the others. But verily this is true, that during the day or night, whenever I made Wudhu , I made it my duty to read some Nafl Salaats , and from amongst the Salaats I read , I verily read Thahiyatul Whudu."(Salaat after Wudhu). When Nabi (Sallallahu alayhi wasallam) heard this, he said that it was because of this action that he had attained such status.

In another narration which Hadhrat Jaabir (R.A.) narrates , Nabi (Sallallahu alayhi wasallam) said," When I entered Jannat, I heard the sound of footsteps. I enquired from Jibraeel (Alayhis Salaam) as to who was this person? He answered that it was Bilaal (Radiahallahu Anhu). Whenever Hadhrat Bilaal (Radiahallahu Anhu) remembered this event of Nabi (Sallallahu alayhi wasallam) having heard his footsteps in Jannat, he used to cry with happiness.

Hadhrat Umar (Radiahallahu Anhu) used to mention that Hadhrat Abu Bakr (Radiahallahu Anhu) is our leader who bought our leader Hadhrat Bilaal (Radiahallahu Anhu) and freed him. In "Hulayati-awliya" Nabi (Sallallahu alayhi wasallam) mentions that he is Sayyidul Muazzineen (leader of the Muazzins).

Endurance of Difficulty on the Acceptance of Islaam

Hadhrat Abdullaah bin Mas=ood (Radiahallahu Anhu) mentions that in the beginning seven people made their Islaam apparent:

1. Nabi (Sallallahu alayhi wasallam)
2. Abu Bakr (Radiahallahu Anhu).
3. Amaar (Radiahallahu Anhu)
4. Sumayyah (Radiahallahu Anha)
5. Shuaib (Radiahallahu Anhu)
6. Bilaal (Radiahallahu Anhu)
7. Miqdad (Radiahallahu Anhu)

The Non-Believers of Makkah intended to harm them and placed mountains of oppression on them. Allaah protected Nabi (Sallallahu alayhi wasallam) from his enemies through his uncle, and Hadhrat Abu Bakr (Radiahallahu Anhu). The Mushriks caught those who believed and made them wear necklaces made of steel, then left them in the extreme heat as punishment. But this did not deter them. They wore the necklaces and stayed in the heat until the necklaces became painfully hot which caused severe suffering and difficulty.

The Kakir Umayyah bin Khalaf used to take Hadhrat Bilaal (Radiahallahu Anhu) and after making him lay on the hot desert sand, he placed a heavy rock on his chest and addressed him thus, " you will remain in this condition until you die or you leave the Deen-Religion of Islaam and reject Muhammed and worship Lath and Uzza."

Hadhrat Bilaal (Radiahallahu Anhu) should gave only one determined answer to this non-Believer in the words "Ahad Ahad", which means that there is only one Allaah. I cannot leave Him and worship Lath and Uzza.

This servant of Allaah was very courageous. After percecuting him as described above, the Makkans then used to hand him over to the gangsters of Makkah who used to tie a rope around his neck and drag him on the sands but Hadhrat Bilaal (Radiahallahu Anhu) kept on proclaiming the Oneness of Allaah with the words "Ahad Ahad", ringing out in the midst of his suffering.

Hadhrat Bilaal (Radiahallahu Anhu) was harrassed and beaten the whole day long and during the night he was tied in chains and lashed. On the next day, he was again made to lie on the hot desert sand which caused even greater injuries to the body of Bilaal (Radiahallahu Anhu), who was loved by Allaah Ta'aala.

Hadhrat Bilaal (Radiahallahu Anhu) was beaten not only by one tormentor but by many. When one would get tired, then another would take his place. Sometimes it was Abu Jahl's turn and sometimes Umayah bin Khalaf and others. Each of these would beat him until they got tired but no mercy was spared for the slave whom they so brutally injured and whose status in Jannat was to surpass that of many Arabs .

Freedom

One day while he was being thus tortured by Umayah bin Khalaf and his friends ,Hadhrat Abu Bakr (Radiahallahu Anhu) passed that way . He asked Umayah bin Khalaf, "Do you not fear Allaah? How long will you carry out this practice on this poor person? Umayyah bin Khalaf retorted "that since you have instigated him (by teaching Islaam to him), so you free him". Hadhrat Abu Bakr (Radiahallahu Anhu) answered,"Yes, I will free him. I have a black slave who is even stronger than him and who is on your religion. Will you accept this slave in exchange for him?". Umayah bin Khalaf accepted the offer. Hadhrat Abu Bakr (Radiahallahu Anhu) exchanged the slaves and thus bought Hadhrat Bilaal (Radiahallahu Anhu) and freed him before Hijrat. Besides Bilaal (Radiahallahu Anhu) he bought more slaves who were being beaten and harassed for accepting Islaam and freed them.

(The woman who owned Hadhrat Bilaal (R.A.) had made Ummayah bin Khalif her agent in the matters of Hadhrat Bilaal(R.A.)-Jamul-Fawaid-Vol. 2 PP. 32.)

Hijrat

When Nabi (Sallallahu alayhi wasallam) invited the Mushrikeen of Makkah towards Islaam and towards the oneness of Allaah, then the people of Makkah became his enemy and started placing various obstacles in the path of Nabi (Sallallahu alayhi wasallam). The Believers with Nabi (Sallallahu alayhi wasallam)'s permission, migrated to Madinah. Hadhrat Barra (Radiahallahu Anhu) mentions that the first person from amongst the companions of Nabi (Sallallahu alayhi wasallam) to reach them in Madinah was Musab bin Umair (Radiallaahu Anhu) and Ibne Umme Maktoom (Radiallaahu Anhu).

These two Sahabas used to teach the Qur=aan (in Madinah). After a few days Amaar (Radiahallahu Anhu), Bilaal (Radiahallahu Anhu) and Saad (Radiahallahu Anhu) came after them. Twenty Sahabahs and also Umar (Radiahallahu Anhu) came before Nabi (Sallallahu alayhi wasallam) came.

The name of Madinah Shareef was Yathrib, and there were many diseases (sickness) prevalent there when Nabi (Sallallahu alayhi wasallam) reached Madinah. Hadhrat Abu Bakr (Radiahallahu Anhu) and Hadhrat Bilaal (Radiahallahu Anhu) suffered from fever. Hadhrat Ayesha (Radiahallahu Anha) mentioned this condition to Nabi (Sallallahu alayhi wasallam), who then made duaa-prayer to Allaah. "That Oh Allaah, make Madinah as beloved to us as You have made Makkah beloved to us, and grant us love for Madinah. Oh Allaah make it's air a breeze of good health and strength and give us barkat (blessings) in it=s 'mudd' and 'saa' (weights of measures) and takes its fever from here and transfers it to Hujfa". Jamul -Fawaid Vol. 1 PP. 200.

Brotherhood

After Hijraat Rasulullaah (Sallahhahu alayhi wasallam) formed "mooaakhaat" between the Sahabah (R.A.). Which meant that two two brothers should be concerned about each others difficulty and necessity. In this way all of them became Muslim brothers and they shared in the sorrow and grief of each other. Nabi (Sallallahu alayhi wasallam) made Hadhrat Bilaal (Radiahallahu Anhu) and Hadhrat Ubaida bin Haarith (Radiahallahu Anhu) brothers and a few Historians mention that Nabi (Sallallahu alayhi wasallam) made Hadhrat Abu Rawahah Khashami (Radiahallahu Anhu) the brother of Hadhrat Bilaal (Radiahallahu Anhu).
(Isaabah)

Participation in the battle of Badr and the killing of Umaya bin Khalaf.

A year after Nabi (Sallallahu alayhi wasallam) and his beloved Sahaabah (Radiahallahu Anhum) made Hijrat from Makkah to Madinah the Battle of Badr took place. Hadhrat Bilaal (Radiahallahu Anhu) also participated in this battle with the other Sahaabah (Radiahallahu Anhum). The leaders of the Muskrikeen of Makkah - (who were the enemies of Islaam and the Muslims - who forced the Muslims out of Makkah - who also oppressed Hadhrat Bilaal (Radiahallahu Anhu), Amr (Radiahallahu Anhu), Khabbah (Radiahallahu Anhu), and other Sahaabah (Radiahallahu Anhum)) were killed in this battle. Abu Jahl and Ummayah bin Khalaf who severely punished Hadhrat Bilaal (Radiahallahu Anhu) were both killed in this battle.

In "Esstaayaab" it is written that in the Battle of Badr that when Ummayah bin Khalaf was killed, Hadhrat Abu Bakr (R.A.) addressed Hadhrat Bilaal (R.A.) saying :

"Congratulations Oh Bilaal Allaah Ta=aala has blessed you and you have taken your revenge."

Ummayah was afraid that he may be killed and the main reason for this was that Hadhrat Saad bin Muaz (Radiahallahu Anhu) informed him that Nabi (Sallallahu alayhi wasallam) mentioned that (directly or in-directly) Rasulullaah (Sallallahu alayhi wasallam) would kill you. This statement worried Ummayah bin Khalaf and he tried to save himself from participating in the battle, but Abu Jahl insisted and brought him in and both of them received what their evil and oppressing ways deserved. Look at the power of Allaah! One day the people of Makkah were oppressing the Muslims and soon thereafter, the very inflicters of oppression were themselves destroyed and killed by the very Muslims whom they inflicted such severe oppression upon. Those who were striving to make the truth shine forth had won and those were on the path of falsehood had failed. That day also dawned when the Muslims conquered Makkah, the very town which they left because therein they were not safe. Besides taking control of the whole town, the enemies of Islaam eventually came into the fold of Islaam. Allaah Ta=aala helps those people who are on the path of righteousness. For this result, it was necessary to have patience, steadfastness, strength and sacrifice only for the sake of Allaah.

The beginning of Azan and the appointing of Hadhrat Bilaal (Radiahallahu Anhu) as Muazzin

In the second year after Hijrat the announcing of the time of Salaat (Azaan) began and Hadhrat Bilaal (Radiahallahu Anhu) was appointed Muazzin and always remained the Muazzin of Nabi (Sallallahu alayhi wasallam) both in his presence and also during travel.

The announcing of Azaan started when Nabi (Sallallahu alayhi wasallam) became concerned and thought of finding a way to gather all the people for Salaat with Jamaat. He therefore asked the Sahaabah (Radiahallahu Anhum) for their opinions concerning this. Different suggestions were put forward. One was that a flag be hoisted which the people will see and call each other to gather at the Masjid. However, Nabi (Sallallahu alayhi wasallam) disliked this suggestion. Another suggestion was that a horn be blown which the Jews used to blow to gather their flocks but this suggestion was not liked by Nabi (Sallallahu alayhi wasallam) as this was the way of the Jews.

The third suggestion was that two sticks should be hit against each other at the time of Salaah and its sound will make everyone gather for Salaat, but Nabi (Sallallahu alayhi wasallam) disliked this as this was the way of the Christians.

All the Sahaabah (Radiahallahu Anhum) were concerned about this matter of calling people to prayer. The most concerned was Hadhrat Abdullaah bin Zaid bin Abd Rabi (R.A.). After the gathering dispersed, he slept in the Masjid and the words of the Azaan were taught to him in his dream. In the morning, he came to Nabi (Sallallahu alayhi wasallam) and said that he was between wakefulness and sleep when suddenly he saw a man who was wearing two pieces of green cloth. This man stood facing Qubla calling these words out aloud. He then mentioned the words of the Azaan. After this he sat for a little while and for the second time called out the same words and added "Qadqa matis Salaat" . I remember this dream of mine very clearly. People will not understand this, and they will start speaking non-sensence but I am nevertheless prepared to say that this did not take place while I was asleep. I saw this while I was partially awake. On hearing this Nabi (Sallallahu alayhi wasallam) mentioned that Allaah Ta=aala showed him a good dream. In another narration it is mentioned that he said , "if Allaah wills this dream is true."

Hereafter, Nabi (Sallallahu alayhi wasallam) said that he must stand with Bilaal (Radiahallahu Anhu) and whatever words were taught to him in the dream, he should teach it to Bilaal (Radiahallahu Anhu) and let him call it out because his voice was louder. Hadhrat Abdullaah bin Zaid (Radiahallahu Anhu) mentions that I stood up with Bilaal (Radiahallahu Anhu) and started teaching him the words of the Azaan which I heard in the dream and he started reading the words with a loud voice and with great effort.

When Hadhrat Umar (Radiahallahu Anhu) heard the sound of the Azaan, he left his home and joined the company of Nabi (Sallallahu alayhi wasallam). He came hurriedly, without even putting his clothes on properly but dragging it along. He said, " O Rasul of Allaah, I take an oath on the Being who has sent you with the truth

(Allaah). I also saw the same dream as Abdullaah bin Zaid (Radiahallahu Anhu). After this Nabi (Sallallahu alayhi wasallam) remarked."All praises are due to Allaah who has shown us a better way than our consultation. From your dream this is confirmed that Hadhrat Abdullaah=s dream is true". (Jamul Fawaid-Miskhaat). The Ansars taught because Abdullaah bin Zaid (Radiahallahu Anhu) at that time was sick that is why he was not made the Muazzin.(Abu Dawood-Tirmidhi)

Outwardly it seemed that Hadhrat bin Zaid (Radiahallahu Anhu) could have been sick thus Hadhrat Bilaal (Radiahallahu Anhu) was appointed as Muazzin. But however, this is also known that Allaah Ta=aala mentions that Hadhrat Bilaal (Radiahallahu Anhu) is the Leader of the Muazzins, and places this responsibility of being the Muazzin of his Beloved Rasul (Sallallahu alayhi wasallam) to this person who should mention Ahad-Ahad--(The one, the one Allaah). He was made to lie on the hot desert sand with a rock placed on his chest and lashed but his love for Allaah Ta'aala became greater. This responsibility was given to Hadhrat Bilaal (Radiahallahu Anhu).Hadhrat Ali (Radiahallahu Anhu) mentioned," I regret not asking Nabi (Sallallahu alayhi wasallam) to appoint Hasaan or Hussein (Radiahallahu Anhu) be appointed as Muazzin. " Jamul-Fawaid

Hadhrat Bilaal (Radiahallahu Anhu) stayed with Nabi (Sallallahu alayhi wasallam). In Madinah he was the Muazzin and even while travelling, he went with Nabi (Sallallahu alayhi wasallam), and at the time of Salaat he used to give Azaan. Very seldom Nabi (Sallallahu alayhi wasallam) went somewhere and someone other than Hadhrat Bilaal (Radiahallahu Anhu) called the Azaan. Whenever Nabi (Sallallahu alayhi wasallam) went to Musjid - e - Quba, then Bilaal (Radiahallahu Anhu) would give the Azaan and when hearing him, the people living around the area knew that Nabi (Sallallahu alayhi wasallam) was in the area. Once Nabi (Sallallahu alayhi wasallam) went to Musjid - e - Quba and Hadhrat Bilaal (Radiahallahu Anhu) was not with him. Hadhrat Saad Qartaz (Radiahallahu Anhu) gave the Azaan. Nabi (Sallallahu alayhi wasallam) mentioned that if you do not see Bilaal (Radiahallahu Anhu) with me, then give the Azaan. In the lifetime of Nabi (Sallallahu alayhi wasallam) he had given Azaan on three occasions. (Jamul-Fawaid)

At one time Hadhrat Zaid bin Harith (Radiahallahu Anhu) gave Azaan at the time of Fajr at the request of Nabi (Sallallahu alayhi wasallam). This was because Hadhrat Bilaal (Radiahallahu Anhu) was out on some necessity. When Salaat was about to commence Hadhrat Bilaal (Radiahallahu Anhu) as as per norm always gave the Iqaamat after the Azaan. Nabi (Sallallahu alayhi wasallam) said "without doubt Zaid bin Haarith gave Azaan and whoever gave Azaan should give Iqaamat". (Abu Dawood--Tirmidhi)

Hadhrat Bilaal (Radiahallahu Anhu) used to give the Fajr Azaan from the roof of the house of a lady from the tribe of Bani Najjar. Her home was joined to the Musjid. From the time of Sehri he used to sit on the roof waiting for the time of Fajr. When it was time to commence the Azaan then he should stretch his limbs, and make the following duaa after which he gave the Azaan.

"Oh Allaah I praise you, and I desire that You become aid to the Quraish to establish Your Deen."
The woman from whose roof he gave Azaan said that there was not a day that he did not mention this duaa. (Abu Dawood)

At one time Nabi (Sallallahu alayhi wasallam) told Hadhrat Bilaal (Radiahallahu Anhu) that when you give Azaan, pause between the words, and when giving the Iqaamat, then do so quickly. Between the Azaan and the Iqaamat, allow such a pause that the if person who is eating or drinking or relieving himself, then such a necessity will be completed. He also said that if he did not see Nabi (Sallallahu alayhi wasallam) coming from his room then he should not stand up. Nabi (Sallallahu alayhi wasallam) also mentioned to Hadhrat Bilaal (Radiahallahu Anhu) that he should keep his Shahadat finger in his ears while giving the Azaan, because the sound becomes louder .

NOTE: The talk has also become widespread that Hadhrat Bilaal (Radiahallahu Anhu) in place of "Ashadu" should say "Asshadu"(with a small "seen"). This is false. (Moozooaat ul kabir of Mulla Ali Qari (R.A.).

Assisting to Call Out (Announce) Important News

Hadhrat Bilaal (Radiahallahu Anhu) was also, when the necessity arose and with the command of Nabi (Sallallahu alayhi wasallam) was the announcer at the time be battle. When the enemy was defeated and the possession of the enemy became the spoils of war, then it was the duty of Hadhrat Bilaal (Radiahallahu Anhu) to call out loudly that in whoevers hand there is the spoils of war should come forward. All the Sahaabah=s (Radiahallahu Anhum) present then came with all the spoils of war from which Nabi (Sallallahu alayhi wasallam) took out one-fifth and thereafter distributed the rest. One day ,after this calling was done, a person brought a rein made out of hair and said to Nabi (Sallallahu alayhi wasallam) that it was from the spoils of war. Nabi (Sallallahu alayhi wasallam) enquired if he had heard the calling (announcement) of Bilaal (Radiahallahu Anhu)? The person said that he did. Nabi (Sallallahu alayhi wasallam) then asked him the reason for not bringing it then, presently the spoils had been already divided and now the Mujahideen have moved their separate ways. He presented an excuse that at the time he could not do so because of a necessity. Nabi (Sallallahu alayhi wasallam) said that he will never take it. On the day of Qiyamaah, bring it yourself . Jamul Fawaid Vol. 2 pp 15.

It has been narrated from Hadhrat Abu Hurriarah (Radiahallahu Anhu) that the Sahaabah (Radiahallahu Anhum) were present with Nabi (Sallallahu alayhi wasallam) in the battle of Hunain. In this battle it became known that Nabi (Sallallahu alayhi wasallam) called one person a dweller of hell. When the battle began and the enemy was confronted. This person fought valiantly and he suffered many wounds. On seeing this person someone mentioned to Nabi (Sallallahu alayhi wasallam) that the person he had called a Jahanammi (Dweller of Hell) fought vigorously in the path of Allaah and his body was riddled with many wounds. On hearing this, Nabi (Sallallahu alayhi wasallam) again affirmed what he had said previously about this man. Judging by the achievements of this person some began to wonder at the statement of Nabi (Sallallahu alayhi wasallam). It was finally discovered about this man that when the pain became severe, then due to his wounds he took an arrow out of the quiver and pushed it into his throat thereby committing suicide. Nabi (Sallallahu alayhi wasallam) then said that "Allaah is the greatest and I give witness that I am the servant of Allaah and I am His Rasul ." Thereafter, Nabi (Sallallahu alayhi wasallam) instructed Hadhrat Bilaal (Radiahallahu Anhu) to stand up and announce that "besides Mumins, no one will enter Jannat, and without doubt, Allaah can even strengthen this Deen by way of an evil person."(Miskhaat of Bukhari).

Hadhrat Abdullaah bin Abaas (Radiahallahu Anhu) narrates that a person who lived on a farm came in the prescence of Nabi (Sallallahu alayhi wasallam) and said," Oh Rasul of Allaah, I saw the moon for Ramadaan." Nabi (Sallallahu alayhi wasallam) asked, " Do you take an oath on Allaah?" He replied,"Yes". Nabi (Sallallahu alayhi wasallam) asked him a second time, "Do you take an oath that Muhammed (Sallallahu alayhi wasallam) is the Rasul of Allaah? ". He again replied,"Yes". After this Nabi (Sallallahu alayhi wasallam) ordered , "Oh Bilaal, Announce to the people should start fasting in the morning."

An Interest Episode While Travelling

Once when Nabi (Sallallahu alayhi wasallam) had travelled for the whole night, he stopped in a forest near Makkah with the entire caravan before sunrise, and asked Hadhrat Bilaal (Radiahallahu Anhu) to stay awake for Fajr. It Allaah's plan, that the people, relying on the fact that Bilaal (Radiahallahu Anhu) will be awake, slept away. Hadhrat Bilaal (Radiahallahu Anhu), being human and on this occasion, overpowered by sleep while sitting, fell asleep. When the sun rose, all woke up and were very agitated at the realisation that the time for Fajr Salaat had elapsed. Nabi (Sallallahu alayhi wasallam) instructed them all to get on to their conveyances and start riding and to leave this forest because the prescence of Shaitaan and his evil ploys had made them miss their Salaat. All mounted and departed. After leaving the forest and moving a little forward Nabi (Sallallahu alayhi wasallam) commanded them to dismount and make Wudhu and commanded Hadhrat Bilaal (Radiahallahu Anhu) to give the Azaan and Iqaamat after which Nabi (Sallallahu alayhi wasallam) performed the Fajr Namaaz (Qadha). After the Salaat was completed Nabi (Sallallahu alayhi wasallam) said, " Oh people! Verily Allaah has kept our souls with him. If he wished, he could return it to us before or after this time. So if there is anyone from

amongst you who sleeps such that the time for Salaat elapses, or he forgets to read Salaat and only realises this after the time is passed, and becomes fearful (which is becomming condition for a Momin) then he should read it in such a way as if it was the time of the Salaah". After this Nabi (Sallallahu alayhi wasallam) said to Hadhrat Abu Bakr (Radiahallahu Anhu) that "Verily Shaytaan came to Bilaal when he was standing and reading Salaat . Shaytaan (by a plan) laid him down ,then he patted him (to sleep) ,the way one does for a baby until Bilaal slept away".

Then Nabi (Sallallahu alayhi wasallam) called Hadhrat Bilaal (Radiahallahu Anhu) and inquired from him as to what had transpired. He explained exactly what Nabi (Sallallahu alayhi wasallam) had said to Hadhrat Abu Bakr (Radiahallahu Anhu). It was miraculous how Nabi (Sallallahu alayhi wasallam) mentioned what had transpired before Hadhrat Bilaal (Radiahallahu Anhu) could even say it. Upon hearing this, Hadhrat Abu Bakr (Radiahallahu Anhu) stood up saying "I testify that you are the Rasul of Allaah". The complete narration is mentioned in Miskhaat from Muatta Maalik. In Abu Dawood Shareef it is mentioned with more explanations. More detail than Muatta. It is also mentioned that first Nabi (Sallallahu alayhi wasallam) woke up and he asked Hadhrat Bilaal (Radiahallahu Anhu) as to what happened?
Bilaal (R.A.) answered "Oh Allaah's Rasul my parents be scarificed for you . That Being took hold off my soul which took hold off your soul.It was not of my choice."
In one narration it is mentioned that Sahabah became afraid and began to say to each other that we have faltered in Salaat.
Listening to this Nabi (Sallallahu alayhi wasallam) said,"Fully understand this that it is not a fault of anyone if they are asleep. The resposibility is upon that one who is awake. So whenever any of you forget to intend to perform a Salaaah or while asleep missed Salaat , then whenever you remember read the Salaat" .

From this event , many benefits and Islaamic principles concerning this important aspect of responsibilty became known.

If a person wants to sleep and fears that he cannot awake for Salaat ,then he should appoint someone to wake him up at the stipulated time.
If the time of Salaat has elapsed then it is not necessary for a person to make Qadha the next day only.He should do so as soon as he remembers or realises that he missed his Salaat. The only times one should avoid making Qadhaa are the forbidden times for Salaat, that is, sunrise, sunset or Midday.

If few people had missed Salaah then this Salaah should be read with Jamaat. They should also give Azaan and Iqaamat. (The explanations of this principle are found in the books of Fiqh).

For Salaat to become Qadha is not something which is minor.In fact it is the sign of a Mumin that when Salaat became Qadha he becomes very worried and fearful, in the same way the Sahaabah (Radiahallahu Anhum) became fearful. If the Sahaabah (Radiahallahu Anhum), who were so dear to Nabi (Sallallaahu Alayhi Wasallam) fell into an uncontrolable sleep and awoke with fear, then we can imagine how much more fearful and concerned we should be. Surely those who are constant in Salaat will feel worried when one Salaat is overlooked or missed.

Person Responsible for Expenditure of Nabi (Sallallahu alayhi wasallam)

Hadhrat Bilaal (Radiahallahu Anhu) was the Muazzen of Nabi (Sallallahu alayhi wasallam) and his treasurer. If anyone came to Nabi (Sallallahu alayhi wasallam) with any necessity then he used to ask Hadhrat Bilaal (Radiahallahu Anhu) to carry out this task who would then make sure to get the necessary item and fulfill the need on behalf of Nabi (Sallallahu alayhi wasallam).

Abdullaah Alhawzani(R.A.) says that I met Hadhrat Bilaal (Radiahallahu Anhu) and I asked him concerning the expenditure of Nabi (Sallallahu alayhi wasallam). He mentions that from the time Allaah Ta=aala gave him Nabuwwat until his death, this expenditure was entrusted to me. (This expenditure was for the needy, and those

people who came from outside or anyone who asked for assistance. I used to do as commanded and fulfil this need.) If some Muslim came who did not have anything to wear then Rasulullaah (SAW) should order me to take a loan and purchase a cloth to clothe the needy.(Hulaytil Auwlia). Whilst doing this once Hadhrat Bilaal (Radiahallahu Anhu) accumulated a heap of dates. Nabi (Sallallahu alayhi wasallam) asked Hadhrat Bilaal (Radiahallahu Anhu) what is this? Hadhrat Bilaal (Radiahallahu Anhu) answered I have accumulated this for you and your visitors.

Nabi (Sallallahu alayhi wasallam) said ," don=t you fear that the smoke of Jahannam-hell will reach you (because of accumulating this)" Then he said," Oh Bilaal, spend it and do not fear it becoming less from the One of the Arsh -Allaah" (ibid).

At one time Nabi (Sallallahu alayhi wasallam) said," Oh Bilaal, pass away in the state of poverty- not in the state of wealth."

Hadhrat Bilaal (Radiahallahu Anhu) mentions that once I met a Mushrik who said that he is one of means and wealth and it is not necessary to take on account from anyone else whenever the need arose. I thought what is better than this. Accordinly to this I started taking an account from him. Whenever Nabi (Sallallahu alayhi wasallam) needed something then I used to take it on account and complete the necessity of Nabi (Sallallahu alayhi wasallam). One day I made Whudu and I stood up to give Azaan then the same Mushrik with a few men came and he spoke to me and asked me that how many days are left before the month ends? I said that it is close to the ending. He said that four days are left and if I do not pay my account by the end of the month, then in lieu of the account he would make me a slave and that I will be grazing sheep just like before. Then he left. I became very sorrowful (concerned) . At night after Esha I went to Nabi (Sallallahu alayhi wasallam) and discussed the whole situation with Nabi (Sallallahu alayhi wasallam).I also suggested that since we do not have sufficient funds to pay this debt and since I cannot raise the funds, he should grant me permission to leave (to hide) and whenever he has the finance to meet this obligation I will present myself again. I then went home. Intending to travel I took my sword, sheild and my shoes and waited for morning. I decided that I will go somewhere before dawn. The morning was near when a person came running and said," Come to the gathering of Nabi (Sallallahu alayhi wasallam)". I presented myself and saw four camels sitting, loaded with goods. Nabi (Sallallahu alayhi wasallam) said,"Shall I tell you something that will make you happy? Allaah Ta=aala had made provisions for our debt. A wealthy person from Fadik sent this present for me, take these camels with its goods and pay the debt". Hadhrat Bilaal (Radiahallahu Anhu) says, " I thanked Allaah Ta=aala and with happiness took these camels with the goods and paid the debt and some was even left over. Nabi (Sallallahu alayhi wasallam) remained in the Masjid during this time. When I came back, I told Nabi (Sallallahu alayhi wasallam)," All praises are due to Allaah. Allaah has freed us from all the debt and here is still some remaining . Nabi (Sallallahu alayhi wasallam) stated that if something was left over then I should go and distribute it so that he (Sallallahu alayhi wasallam) could be at ease. I said that I will not go home until it is distributed.

The whole day had passed and after Esha Salaat was completed Nabi (Sallallahu alayhi wasallam) again asked if all the goods were distributed. I answered that a little had remained because the needy did not come. After hearing this, Nabi (Sallallahu alayhi wasallam) spent the night in the Masjid and did not go home. The next day after Esha Nabi (Sallallahu alayhi wasallam) again asked the same question. I answered that Allaah had given him peace, for all of it had been distributed. Listening to this Nabi (Sallallahu alayhi wasallam) praised Allaah Ta=aala.

Nabi (Sallallahu alayhi wasallam) did not go home for the fear that there will be wealth in his possession when his time would come to leave this world. When Hadhrat Bilaal (Radiahallahu Anhu) informed Nabi (Sallallahu alayhi wasallam) that all the wealth was distributed, then only did he go home and meet his wives.

Endurance of Hunger

Hadhrat Bilaal (Radiahallahu Anhu) was the treasurer and special companion of Nabi (Sallallahu alayhi

wasallam). It is for this reason that he also endured difficulties. Nabi (Sallallahu alayhi wasallam) said that undoubtedly, the fear he had for Allaah was greater than anyone else's and difficulty he went through for Allaah was not felt by anyone else. On one occasion thirty nights and days passed with him and Hadhrat Bilaal (Radiahallahu Anhu) having had only that amount to eat which could be concealed under the armpits (side) of Bilaal (Radiahallahu Anhu).

Companionship with Nabi (Sallallahu alayhi wasallam)

Hadhrat Bilaal (Radiahallahu Anhu) was always present in the company of Nabi (Sallallahu alayhi wasallam). He used to accompany Nabi (Sallallahu alayhi wasallam) on his travels. He participated in all the battles with Nabi (Sallallahu alayhi wasallam). Hadhrat Abdullaah ibn Umar (Radiahallahu Anhu) was ahead in following the Sunnat and because of this eagerness he used to strive to acquire every action and saying of Nabi (Sallallahu alayhi wasallam). On some occasions it so happened that Hadhrat Bilaal (Radiahallahu Anhu) surpassed him because Hadhrat Abdullaah bin Umar (Radiahallahu Anhu) was not present at that time. He used to become distressed. He would request that Hadhrat Bilaal (Radiahallahu Anhu), who was present at that time to repeat what occured in his absence. It was asked of Hadhrat Abdullaah ibn Umar (Radiahallahu Anhu), On the victory at Makkah, did Nabi (Sallallahu alayhi wasallam) enter the Kaabah ?. I have forgotten that because I was not present and could not enter with Nabi (Sallallahu alayhi wasallam). As soon as I heard, I quickly went towards the door of the Kaabah. I met Hadhrat Bilaal (Radiahallahu Anhu) and requested that he tell me where Nabi (Sallallahu alayhi wasallam) read Salaat in the Kaabah.(Sunnan Imaam Ahmed-Hadith Bilaal (R.A.).

In another narration it is mentioned that Hadhrat Abdullaah ibn Umar (Radiahallahu Anhu) says that Nabi (Sallallahu alayhi wasallam) entered the Kaabah with Fadl bin Abbas, Usama bin Zaid, Uthman bin Talha and Bilaal (Radiahallahu Anhum). Nabi (Sallallahu alayhi wasallam) commanded Bilaal (Radiahallahu Anhu) to close the doors. Then as long as Allaah wanted Nabi (Sallallahu alayhi wasallam) to remain in the Kaabah he remained. Then he came outside (I wanted to know what had transpired). First I met Hadhrat Bilaal (Radiahallahu Anhu) and I asked him where Nabi (Sallallahu alayhi wasallam) performed Salaat ? He showed me and said,"Here, this place between the two pillars."(Musnad Ahmed-Miskhaat pp. 67.

Someone asked Hadhrat Abdullaah ibn Abbaas (Radiahallahu Anhu)whether he was present with Nabi (Sallallahu alayhi wasallam) at the time of Eid? He said,"Yes, I was present at one time when Nabi (Sallallahu alayhi wasallam) went to perform Eid Salaat outside Madinah.After this he performed Namaaz with the people. Thereafter he gave the Khutbah. Therafter he went towards the women and gave them advice, reminding them of the commands of Allaah and ordering them to give Sadqah. It had such an effect on the women that I saw them remove their jewellery from their hands, ears and necks, giving it to Hadhrat Bilaal (Radiahallahu Anhu). After this Nabi (Sallallahu alayhi wasallam) and Bilaal (Radiahallahu Anhu) placed this wealth on a donkey and took it away.

Hadhrat Jaabir (Radiahallahu Anhu) mentions that at the time of Eid, he was present with Nabi (Sallallahu alayhi wasallam). Nabi (Sallallahu alayhi wasallam) started the Namaaz without the Azaan and Iqaamah and thereafter gave the Kuthbah. Bilaal (Radiahallahu Anhu) stood up and stood side by side with Nabi (Sallallahu alayhi wasallam) and Nabi (Sallallahu alayhi wasallam) stood up resting on him and after praising Allaah, Nabi (Sallallahu alayhi wasallam) delivered a lecture and reminded the people about the commands of Allaah and encouraged the people to be obedient to Allaah Taala. Thereafter he took Hadhrat Bilaal (Radiahallahu Anhu) with him and went closer towards the women and ordered them to fear Allaah and advised them and reminded them about the commands of Allaah.

At one time Hadhrat Bilaal (Radiahallahu Anhu) presented himself in the company of Nabi (Sallallahu alayhi wasallam). It was morning and Nabi (Sallallahu alayhi wasallam) was having meals. Nabi (Sallallahu alayhi wasallam) told Bilaal (Radiahallahu Anhu) to join him. Hadhrat Bilaal (Radiahallahu Anhu) mentioned to Nabi (Sallallahu alayhi wasallam) that he was fasting. Nabi (Sallallahu alayhi wasallam) remarked, "We are eating our

sustenance and the sustenance of Bilaal is preserved in Jannat". Then he told Bilaal (Radiahallahu Anhu) that the bones of a fasting person make Tasbeeh and the Angels request his forgiveness when something is eaten near him ." (Miskhaat).

At one time Hadhrat Bilaal (Radiahallahu Anhu) brought the best dates to the gathering of Nabi (Sallallahu alayhi wasallam). Nabi (Sallallahu alayhi wasallam) asked him where this came from? He mentioned that I had some bad dates in my possession. I took two saa(a weight measurement) of bad dates and exchanged it for one saa of good dates. Nabi (Sallallahu alayhi wasallam) said,"Oof! What did you do? This is interest, do not do this again. If you want to then rather sell the bad dates for something else besides dates. Then buy good dates with the value of the other item."

At one time Hadhrat Abdullah ibne Masood=s (Radiahallahu Anhu) wife came to Nabi (Sallallahu alayhi wasallam) enquiring about a Masala(rule) concerning Sadqah. When Nabi (Sallallahu alayhi wasallam) reached the door, one Ansaari woman had also come with a similar masala.

Hadhrat Zainab (Radiahallahu Anhu) mentions that because of the status of Nabi (Sallallahu alayhi wasallam) we did not have the courage to enquire from Nabi (Sallallahu alayhi wasallam) concerning this Masala.. We were both standing thinking of ways to ask our question. From inside Bilaal (Radiahallahu Anhu) came out. We told him to go in the assistance of Nabi (Sallallahu alayhi wasallam) and tell him that there are two women who want to know if they can use their Sadqah money on their husbands and on orphan children which are in their care. They also requested that he should not tell Nabi (Sallallahu alayhi wasallam) who these two women are. Hadhrat Bilaal (Radiahallahu Anhu) presented himself in the gathering of Nabi (Sallallahu alayhi wasallam) and mentioned that there are two womaen at the door who wish to know a masala. Nabi (Sallallahu alayhi wasallam) asked who they were? Bilaal (Radiahallahu Anhu) mentioned that one is from the Ansar and the other is Zainab. Nabi (Sallallahu alayhi wasallam) asked," Which Zainab?" Bilaal (Radiahallahu Anhu) said," Abdullah bin Masood=s wife. After this Nabi (Sallallahu alayhi wasallam) while stating the Masala (rule) said that to spend on their husbands and on their families orphans, they will receive double the reward, firstly because they spent on their family and secondly because they have given charity.

STAY IN SYRIA

In 'Asadul Gabba' it is mentioned that when Nabi (Sallallahu alayhi wasallam) passed away and Hadhrat Abu Bakr (Radiahallahu Anhu) became Khalifah, then Hadhrat Bilaal (Radiahallahu Anhu) came in the assistance of Hadhrat Abu Bakr (Radiahallahu Anhu) and said," Oh Khalifah of Rasulullaah without doubt Ihave heard from Nabi (Sallallahu alayhi wasallam) that the best action from amongst the actions of a Mumin is Jihaad in the path of Allaah and I have intended now to spend my life in Jihaad till I die. Hadhrat Abu Bakr (Radiahallahu Anhu) said," Oh Bilaal! I swear by Allaah and my right which is deserving to honoured (it is for this reason) that during my lifespan you spend it in Madinah and give Azaan. Because I have become old and my time is near (death). Hadhrat Bilaal (Radiahallahu Anhu) then remained in Madinah.

When Hadhrat Abu Bakr (Radiahallahu Anhu) passed away and Hadhrat Umar (Radiahallahu Anhu) became Khalifah then Bilaal (Radiahallahu Anhu) came to him and said the same thing again. Hadhrat Umar (Radiahallahu Anhu) gave the same answer which Hadhrat Abu Bakr (Radiahallahu Anhu) had given, but Bilaal (Radiahallahu Anhu) was unhappy and refused to stay any longer. He told the Khalifah of Nabi (Sallallahu alayhi wasallam) that he used to give the Azaan in the time of Nabi (Sallallahu alayhi wasallam) and during the life of Abu Bakr (Radiahallahu Anhu). He explained to him that he had to listen to Abu Bakr (Radiahallahu Anhu) because he was very dear him. He said," I have heard from Nabi (Sallallahu alayhi wasallam) that there is no action greater than Jihaad (now I want to spend my life Jihaad)". Although he was displeased, Hadhrat Umar (Radiahallahu Anhu) granted permission to him. Hadhrat Bilaal (Radiahallahu Anhu) became a muhaajid forever and went to Syria. During the Khilaafat of Umar (Radiahallahu Anhu). when he went to Syria, then Hadhrat Bilaal (Radiahallahu Anhu) gave Azaan in his prescence. The narrator says that on this day HadhratUmar (RA) thinking of the days of Nabi (SAW) cried to such an extent which we never saw before. .

It is written in 'Isaabah' that after the demise of Nabi (Sallallahu alayhi wasallam) when Hadhrat Abu Bakr (Radiahallahu Anhu) prevented him from going to Syria then he mentioned to Abu Bakr (Radiahallahu Anhu) that ,"If you have freed me for your sake, then prevent me but if you have freed me for the sake of Allaah, then set me free. I am going for the sake of Allaah (that is to make Jihaad for this Deen) on hearing this Hadhrat Abu Bakr Siddiqne (Radiahallahu Anhu) mentioned that he could leave. He left and spent the rest of his life in Syria.

The historians have a difference of opinion as to whether Hadhrat Bilaal (Radiahallahu Anhu) went to Syria after receiving permission from Hadhrat Abu Bakr (Radiahallahu Anhu), or whether he remained in Madinah during the Khilafat of Abu Bakr (Radiahallahu Anhu) and then left for Syria.

Marriage

While staying in Syria, Hadhrat Bilaal (Radiahallahu Anhu) got married. In 'Isaabah' it is mentioned by Hafiz Ibn Hajr(RA) that Hadhrat Bilaal (Radiahallahu Anhu) and his Deeni (Muslim) brother Abu Rawaka Kashani (Radiahallahu Anhu) went to the tribe of Bani Kawlan and told them that we are both sending a proposal of marriage. We were non believers and Allaah Ta=aala guided us and blessed us with Islaam. We were slaves and Allaah Ta=aala saved us and freed us. We were in poverty and Allaah Ta=aala has granted us wealth. If you will accept our proposal for marriage then all praises are due to Allaah and if you do not accept our proposal, then there is no power and might except from Allaah. The tribe of Bani Kawlan accepted the proposal and got them married. Mention is made of Bilaal (Radiahallahu Anhu)'s marriage, but it is not known whether he had any children or not.

The author of 'Asadul Gabba' states that at the time of death, Bilaal (Radiahallahu Anhu) had no children.

COMING FROM SYRIA ONCE TO MADINAH

Hadhrat Bilaal (Radiahallahu Anhu) was settled in Syria and came only once to Madinah. On that occasion he dreamt that Nabi (Sallallahu alayhi wasallam) visited him and asked him," Bilaal ! What dis-connection is this (you do not come to Madinah) ,what! that time has come that you come to me. After the dream Bilaal (Radiahallahu Anhu) awoke with uneasiness, and started riding towards Madinah and on reaching Madinah he presented himself at Nabi=s (Sallallahu alayhi wasallam) grave and started crying. He cried so much that Hadhrat Hassan and Hussein (Radiahallahu Anhum), from the family of Nabi (Sallallahu alayhi wasallam) came and when they saw him they started hugging and kissing him. They requested him to give the Azaan for Fajr. When he gave the Azaan it echoed throughout Madinah. As they listened to the Azaan of Bilaal (Radiahallahu Anhu), the people were reminded of the time of Nabi (Sallallahu alayhi wasallam) and they too started crying. They cried so much as was not witnessed before. This occurrence is mentioned in 'Asadul Gabba' .

Moola ali Qari (Rahmatullah Alayh) in 'Moozooaat Kabir' has classified this event as an fabrication.

In 'Asaar Sunnan' it has been noted towards the end that when the people heard the Azaan of Hadhrat Bilaal (Radiahallahu Anhu) they felt as if Nabi (Sallallahu alayhi wasallam) has come again. It is also mentioned that after the demise of Nabi (Sallallahu alayhi wasallam), there was not a day that the people,men and women, cried as much as they did when Hadhrat Bilaal (Radiahallahu Anhu) gave the Azaan.

The author of 'Asaar Sunnan' has narrated this event from Ibn Askir and Subki and stated the opinion of Taqi Subki that the chain of narrators are good.

Death

Hadhrat Bilaal (Radiahallahu Anhu) passed away in the 20th year after Hijrat. in Damascus and there he is buried near ' Bab Sageer'. His blessed age was 63 years. When Nabi (Sallallahu alayhi wasallam) proclaimed

prophethood, he was 30 years old. He spent the remaining 33 years of his life in the assistance of this Deen. He was perscuted severely for admitting his Islaam and despite this, he continued to announce, boldly, "Ahad, the One Allaah!". He participated in the battles and endured both hunger and pain. He was not only a Muazzin, but he was granted the status of being the leader of Muazzins.

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HADHRAT ABDULLAAH IBN UMME MAKTOOM (RADIAHALLAHU ANHU)

Hadhrat Abdullaah (Radiahallahu Anhu) was a Sahaabi of great status. He was amongst the first groups of Sahaabah (Radiahallahu Anhum) (Muslims) and also the cousin of Hadhrat Khadija (Radiahallahu Anha). His name was Abdullaah and a few Ulema also mentioned Amar. According to one statement, his name was Hussain. His lineage is with Quarish and he was a resident of Makkah. He was one of the first people to make Hijrat when Nabi (Sallallahu alayhi wasallam) told the Muslims to do so. The Ulema of History have a difference of opinion concerning his father=s name. Some say it is Qais bin Zaidah and others say Amar. Some even noted it as Sharee bin Malik . His mother 's name was Aakika meaning something which is hidden (concealed). Hadhrat Abdullaah ibne Makthoon (Radiahallahu Anhu), (according to one statement) was born blind and that is why his mother was known as Umme Makhtoom which means the mother of a boy whose eyes are hidden (which means the one who cannot see) .Many Ulema mention that he was not born blind but that his sight left him after a while. Hafeez ibne Hajr (R.A.) is of the opinion that he became blind two years after the Battle of Badr, however this statement is not correct because the mentioning of Hadhrat Abdullaah ibn Makhtoom(RA) is present in Surah Abasa which was revealed in Makkah. It thus seems more likely that he became blind two years after Nabi (Sallallahu alayhi wasallam)proclaimed prophethood.The narrators in place of 'Abasa' noted down 'Badr'.
Allaah knows best. (from Aujaaul Masaalik)

Assistance in Giving Azan

Amongst the Muazziens of Nabi (Sallallahu alayhi wasallam)are Hadhrat ibn Makhtoom (RA) and Hadhrat Bilaal (Radiahallahu Anhu). Both used to give the Azaan in Musjid - Nabawi. In Bukhari Shareef it is mentioned that Nabi (Sallallahu alayhi wasallam) says that the Azaan of Bilaal (Radiahallahu Anhu) should not stop any of you from eating because the Azaan is given at such a time when the night is still left and the Azaan is for those people who are performing Tahajjud Namaaz thus relax and have Sehri and prepare for Fajr Namaaz with ease and it is to awaken those who are sleeping. In another narration in Bukhari Shareef it is mentioned that Nabi (Sallallahu alayhi wasallam) says that verily when Bilaal (Radiahallahu Anhu) gives Azaan at night, and when hear it, carry on drinking and eating (which means do not end Sehri) until you hear the starting of the Azaan of Fajr. The narrator mentions that because ibn Makhtoom (RA) was blind, he never used to give the Azaaan until it was mentioned to him that it was morning. From this it is known that someone was stipulated for this work. When it became 'Sube-Sadiq' he should be informed. In 'Fatul Bari' a Hadith mentions that although ibn Makhtoom (RA) was blind, he was so aware of the time of Fajr that he never made a mistake or read the Azaan at the wrong time.

Imam Tahawi (RA) mentions that Hadhrat Bilaal (Radiahallahu Anhu),s Azaan was to inform those who are performing Tahajjud that morning is close and for Sehri .Ibn Makhtoom (RA) gave the Azaan was for Fajr Namaaz. Muhaddith Ibn Qattan (RA) mentions that these two Azaans were only given in Ramadaan. From this Hadith it is known that Azaan was given at the time of Sehri. From the time of Sahaabah (Radiahallahu Anhum) this was left out, because of the fear that people will mistake it to be the Azaan of Fajr and forego Sehri. It is for this reason that this Azaan is not given upto today. In Tahawi Sharif, it has been noted from Alaqma (a Tabee) that he heard a person giving Azaan before the time of Fajr and said, "Let it be known that this person went against the ways of Sahaabah (Radiahallahu Anhum)".

The revealing of Surah 'Abasa' And the Respect for Hadhrat ibn Makhtoom (RA)

The writer of 'Ruhul Mani' states concerning the circumstances of revealation of Surah Abasa that one day Nabi (Sallallahu alayhi wasallam) was giving the big leaders of Makkah an invitation towards Islaam wherein Abu Jahl, Uthbah, Shaibah and Umayah bin Khalaf were present. He said he hoped that they will accept Islaam and other will therefore also do so. At that time Hadhrat ibn Makhtoom (RA) presented himself in the gathering of Nabi (Sallallahu alayhi wasallam) and requested," Oh Rasul of Allaah, teach me whatever knowledge or (information) Allaah has given you". He repeated this over and over again. Because he was blind, he was not aware that Nabi (Sallallahu alayhi wasallam) was giving invitation to some people.

Nabi (Sallallahu alayhi wasallam) did not approve of this and the effect of it became apparent on his blessed face and he turned away from ibn Makhtoom (RA) and continued giving invitation and felt that had the person not asked any questions at that moment it should have been better. The following Aayats wee revealed concerning this reaction, which means:

' (dissatisfaction appeared on the face of the Prophet (Sallallahu alayhi wasallam) and he turned away from this that a blind person came to him and what could you have known that perchance he might grow in spiritual understanding he might derive admonition that will benefit him. As to one who regards himself to be self-sufficient you were engaged in concern for them thought you=re not to be blamed if they do not understand and that person who came to you running (striving) and with fear for Allaah you were unmindful of him. By no means should this be done. Verily the Qur=aan there is advices. And whomsoever wishes to accept will accept it'.

The author of 'Ruhul Mani' writes that after this occurrence Nabi (Sallallahu alayhi wasallam) gave special attention in honour and respect to Hadhrat ibn Makhtoom (RA). And whenever he came Nabi (Sallallahu alayhi wasallam) used to say," Welcome to the one due to whom My Rabb admonished me " And also " do you have any work with me".

Khilaafat and Imamat

Nabi (Sallallahu alayhi wasallam) also honoured him by making him the Khalif of Madinah whenever they went for battle, so that the affairs of the Muslims were left in his care until their return. During that time he was also the Imam of Masjide Nabawi (Sallallahu alayhi wasallam). In the Kitaab of 'Asmai Rijaal' it has been noted that Nabi (Sallallahu alayhi wasallam) made left him behind as the Khalifah in Madinah 13 times.

His Desire for Jihaad and Martydom

Hadhrat Zaid bin Thaabith (Radiahallahu Anhu) used to record the revelations and he narrates that Nabi (Sallallahu alayhi wasallam) dictated this verse from Surah Nisaa which means "that those who do not participate in Jihaad and stay at home are not equal to those people who participate in Jihaad in the path of Allaah". Nabi (Sallallahu alayhi wasallam) was dictating this verse when Hadhrat ibn Makhtoom (RA) came and said to Nabi (Sallallahu alayhi wasallam) that if he had the ability to participate in Jihaad then he should surely come but it was because he was blind that he could not do so. Allaah immediately revealed to Nabi (Sallallahu alayhi wasallam) and "and except those who have an excuse". In the verse Zain Bin Thaabith (Radiahallahu Anhu) mentions that when this revelation was revealed Nabi (Sallallahu alayhi wasallam) blessed head was on his thigh and because of the weight of the revelation it felt as though his thigh was being crushed . After the revelation of the words "except those who have an excuse",the complete Ayaat means that those Muslims who stay at home without a valid excuse and those people who fight in the path of Allaah with their wealth and life - are not equal.

Those people who do not participate in Jihaad because of a valid excuse,but in their hearts, they nurture the desire to do so then because of their clear intentions and desire to make Jihaad they are equal to those who make

Jihaad. Yes, those with no excuse should have concern for those participatating and should try to attain the status of a Mujahid.

Because Jihaad was not obligatory each time, if a few people do not participate, they will not be sinners. However the merits of participating in Jihaad can only be gained by making (participating) in Jihaad.

Hadhrat Ibne Makhthoom (Radiahallahu Anhu)was excused from Jihaad because of his blindness , but because of his desire to participate in Jihaad, he was taken to the battlefield in the battle of Qudissia. He was martyed in this battle . It was during the Khilaafat of Hadhrat Umar (Radiahallahu Anhu). Hadhrat Anas (Radiahallahu Anhu) mentions that I saw him in the battle of Qudissia wearing armour made of steel and in his hand he had a black flag (because he was blind and could not carry a sword). Therefore he took it upon himself to carry the flag. In one narration it is stated that after he came back to Madinah and passed away.
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